THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

The Venerable JOHN ABBOTT EMERY.
Fifty Years a Californian.
Twenty Years an Archdeacon.

Volume LI.
Number 7.

San Francisco, February, 1916

Price Ten Cents
One Dollar a Year

The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the Province of the Pacific

Subscription Price—$1.00 a year, in advance

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EDITOR

REV. FRANK H. CHURCH

1217 Sacramento Street, San Francisco

Telephone Franklin 341.

BUSINESS MANAGER

F. T. FOSTER

342-348 Howard Street, cor. Fremont
San Francisco, California

Telephone: Kearny 1727

All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

TO EDITORS OF GENERAL AND DIOCESAN CHURCH PAPERS: Kindly see that the address on your mailing list of the PACIFIC CHURCHMAN is 1217 Sacramento Street, San Francisco.

To PUBLISHERS: Kindly send books for review to the office of the Editor, 1217 Sacramento Street, San Francisco.

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Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

FEBRUARY CALENDAR

2.—Purification B. V. M. (White).
6.—5th Sunday after Epiphany (Green).
13.—6th Sunday after Epiphany (Green).
20.—Septuagesima Sunday (Violet).
24.—St. Matthias (Red).
27.—Sexagesima Sunday (Violet).

March

5.—Quinquagesima Sunday (Violet).
8.—Ash Wednesday (Violet).

Editorial

The Standing Committee last month elected Mr. Allan I. Kittle and Mr. Charles F. Mills as members of the Board of Trustees of the Pacific Churchman, thus increasing the number to five. Mr, Armstrong has been in ill health for some time but we trust that he will soon be able to resume his interest in things Diocesan. He was much missed at the Convention.

Annual Address at the Opening of the Sixty-fifth Convention of the Diocese of California.

My Dear Brethren of the Clergy and Laity:

By the good providence of Almighty God, manifold mercies have been continued to us in the twelvemonth last for our Eucharist this morning. But much, very much there has been, too, to emphasize our prayer of humble access as we approach the altar to plead the one Sacrifice for human frailty and sin. War woes moan their indictment on a planetary scale against civilization itself. Even peace movements—many of them—ignore any agency of God to be invoked. Church and Christian forces in many quarters are rated negligible and even their best leadership is not without a sense of the baffling and bewildering phases of it all. Locally we have had our splendid achievement of an unprecedented exhibit of the industries of peace in the Panama-Pacific International Exposition, and beginning as it did with Invocation for God's blessing, and ending with felicitous thought of the blessings of peace and characterized in many ways all through with the recognition and declaration of the God from Whom all blessings flow, it would be both untrue and unjust to call it either irreligious or non-religious. And to our Committee on Our Exposition Missionary Exhibit, of which the Rev. Mr. Gee was the efficient Chairman, is due no small compliment on its success. But any study of the influence on our normal Church life of the Exposition cannot but show serious inroads upon habits of worship and the welfare of our congregations in other respects only too appreciable. And in some unaccountable way it appears to have been an off-year in some phases of parochial progress. Even when allowance is made for the withdrawal by illness of your Bishop for three months from his activities—and he would here make his grateful acknowledgment for the prompt thoughtfulness with which you have one and all co-operated in the meantime to supply his lack of service—the aggregate of Confirmations is, for example, noticeably smaller than usual. The official journal appended records this in detail. The realization of these untoward conditions of the year 1915 should, however, spur us on to new consecration of ourselves, our souls and bodies, for all the year to come, asking our Heavenly Father so to assist us with His grace that we may do all such good works as He has prepared for us to walk in.

From our look outward upon the spectacle of mankind in its fever of antagonism we have the unspeakable opportunity for peace in our Sacramental insight into the one communion and fellowship in the Mystical Body of Christ as we draw near Him in this corporate Communion of the Diocese. Human fellowship in sad jeopardy along such vast lines of national strife, we turn to the "blest communion, fellowship divine," of the living and the departed. And taken from earth since our last meeting we recall the names of the Right Rev. Dr. Codman, late Bishop of Maine; the Right Rev. Dr. William Edward Toll, late Bishop Suffragan of Chicago; the Right Rev. Dr. George Biller, Jr., late Missionary Bishop of South Dakota, from the House of Bishops, and from the Diocese the Rev. George Henry Jenks, M. D., the Rev. James Shannon McGowan, the Rev. Carlos Shelton Linsley, the Rev. John Godfrey Gasmann, the Rev. David Dunlop (acting under License), Dr. Frank Wilson, Hon. Robert Howe, Mrs. Harriet Winslow Bakewell, Mrs. Kate Field Sherman, from the active workers, and all others from our congregations and family circles recently at rest whom we remember as if you were each one naming dear ones gone. Before God's altar let us rise and use the All Saints' Collect and also the cherished words sanctioned by Bishop Andrewes from the Sarum Book of Hours:

"O ALMIGHTY GOD, who has knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou has prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. AMEN."

"Thou which art Lord at once of the living and of the dead;
Whose are we whom the present world yet holdeth in the flesh;
Whose are they withal whom, unclothed of the body, the world to come hath even now received;
Give to the living mercy and grace, to the dead rest and light perpetual;
Give to the Church truth and peace, to us sinners penitence and pardon."

Those taken from our Diocesan clergy list were all from our veterans standing as did respectively as numbers 2, 4, 9 and 12 in order of seniority of canonical membership among our clergy. Dr. Jenks with his medical training had been Bishop Kip's friend and physician and had exercised his ministry acceptably at various points in the Diocese before failing health compelled him to retire from its activities.

Mr. McGowan's name will long stand in our annals as that with the unique record of having provided seven first Church buildings in as many California towns. And this was typical of his sturdy faith in the worship, as his voice in Convention was ever of his contention for the faith once delivered. And his force of character, lightened with a sunny sense of humor, left its mark on every community to which he ministered, whether in our valleys or among the isolated people of the Sierra foothills, who instinctively recognized him as their clergyman in general. And a somewhat droll tribute to his pastoral heart came from the Indians of a ranchero near his mountain home, who after knowing him, classified all clergymen with the generic name of "McGowans."

Mr. Linsley I had known when we were fellow clergymen in Connecticut, and finding him here when I came he has ever seemed to me to be one of the most self-forgetful men I have known and one who did his work bearing crosses not small, of which few knew, with a sustaining cheer and marked sense of humor that carried everywhere winning credentials of his ministry.

Mr. Gasmann's record went back to ordination by Bishop Kemper and to early mining days, and at Sonora and elsewhere he quickly gained the hearing of the men even under the difficult conditions of the places and times and proved himself a true and tried pioneer for his Master. Ever ready in these recent years to help his brethren as his strength permitted, he has lived among us honored and revered, and in time of age was instrumental in starting work at several new points with characteristic enterprise.

Mr. Dunlop had officiated at Paso Robles under license for the Diocese and in his short tenure had notably won the esteem of our Church people and advanced the interests of the work.

Dr. Frank Wilson, as a member of our Cathedral Committee, had thrown himself with singular zest into the effort to create the new status of the Congregation and so happily carrying forward with others the family name closely and notably associated with Grace Parish into the transition into Grace Cathedral.

The Hon. Robert Howe, late Senior Warden of Holy Innocents' Parish, San Francisco, in his earlier years was among those active in political life of the State and for years as a devoted officer and communicant of his Parish evinced the fidelity of a leader among its laity.

Mrs. Kate Field Sherman belonged to the shaping group of our Auxiliary officers and showed the same strength of love of her Church and leaning upon its help in her wide activities as she did in the calm and trust of her communion in the last hours of her earthly life.

Mrs. Harriet Winslow Bakewell has left the sweet memory of one who, interested as she was in many public spirited enterprises, always combined thoroughness of attention to details with a charm of hopefulness and of manner which made it a pleasure to be associated with her on any Board or Committee. And her constant contribution of time and gift to the upbuilding of the Deaconess Training School in some of the most anxious stages is a part of the very tradition of the school.

The History of the Diocese.

It is a noteworthy event of Diocesan history in itself to have the labor of love of our so well fitted historiographer culminate in the publication of the History of the Diocese, covering, too, the account of the thrice divided field of the Church in the State of California. Accrediting publisher in its make-up as a volume and affording a handbook of valuable chronicles of the congregations compiled with no little painstaking, as well as a narrative of Diocesan growth all well indexed, it should be in the libraries of clergy and laity and of ready access in public libraries. It is, so far as I know, the only recent full Diocesan history put forth in the American Church. With the competency of one who from his long association with his only Diocese, and his personal equation in so many of its stages of growth, Mr. Kelley and those he associated with him, are to be congratulated upon the happy realization of the hope expressed in the Preface "to present such a compilation of the facts and events making up the record as will serve to perpetuate them in a convenient and authentic form for future reference and at the same time to place them somewhat attractively before the reader by guarding against too dry a succession of mere dates, names and statistics." If I may voice for you this congratulation, may I not also voice your interest in securing wider subscription for copies of it, or prompt attention to previous subscription for copies of it already in possession not yet paid, or enrolling your names as subscribers with the Rev. Mr. Church before this Convention is over.

The Primary Synod of the Province of the Pacific.

The meeting of the Primary Synod of what is now the Province of the Pacific demonstrated the value of the Provincial organization of the Church in the large and representative attendance of clergy and laity from our so widely separated fields, and in the practical constructive spirit, putting first things first in an economy of time and interest. We can recall with satisfaction our invitation as a Diocese in first bringing together here for corporate action the Missionary Department unit which preceded the Province. And as the Synod was the first general body to meet with the Church on the east side of the bay, it was marked with that hospitality and fidelity to detail of arrangements which evoked the warm commendation of our visitors. And as Synod follows Synod there is promise of a widening and compacting Church life and work throughout the Province to which I trust we, as a Diocese, and our delegates from time to time will contribute most earnestly and constantly. One gauge of this Provincial power and as a natural outcome of that General National Church breadth of vision, will be the better record of meeting our general apportionments for missions, a matter in which for various causes which have seemed formidable, we have but once or twice reached the amount suggested to us. A campaign of education will accomplish much; though steady, patient effort will be required. The Committee on Stewardship appointed by your resolution at the last Convention, charged with the duty of awakening a greater personal interest regarding the doctrine of stewardship, that is to say self-proportionment, is, I believe, a right and hopeful agency for such a campaign. Naturally many of those who find themselves named on such a Committee at first need to gain a clear idea of what is expected of them. To accomplish this will take time, and to that end several explanatory circulars have been addressed to them as well as one to the clergy in charge of congregations asking their indispensable help and influence. It is proposed to continue such papers, my illness having somewhat retarded the sequence, under the title of "Call to Colors Papers," and I would ask to have the Committee continued and invoke the taking seriously the opportunities and duties by each member of the Committee to the point of prayerful consecration in the promotion of a very principle of religion.

Twenty-Fifth Anniversary Celebration.

A precious memory of the year which should have its expression here, though so profoundly and unexpressibly personal, was the singularly thoughtful, and in some respects original, provision for the marking of the twenty-fifth anniversary of my Episcopate, on St. John Baptist's Day. Nothing could have been more grateful than the gathering at the altars of my people, and especially of those whom I have confirmed, to join in the Holy Communion with its mystical import for our kinship with the "whole family in heaven and earth" and with its solace for the shortcomings, and its *sursum corda* for the infinite mercies and blessings of the quarter century. The note was sacramental and mattered so vitally over anything statistical. And then with a delicate appreciation of the significance of a day of blessed ties the artistic tribute to her, closest in my earthly companionship and to me the truest type on earth of a sharer and succorer in the joys and trials of the passing years, touched me more deeply than I can say.

Our Office of Archdeacon.

It is now almost twenty years ago that, having from my first coming to an unknown and untried field felt the almost imperative need of the office of an expert aide and one well informed and skilled in the details of the Diocese, and having promptly found such a need measurably supplied in the office of a General Missionary, I in 1896 asked the Diocese to create the office of Archdeacon. At the time the name seemed vague and in lack of definition of its duties, as traditionally illustrated in the old jest of a witty Prelate of the English House of Lords when the House of Commons found it necessary in some document to detail an Archdeacon's duties as "a gentleman charged with archidiaconal functions." Indeed, when asked at the time to explain what an Archdeacon was and does, I ventured to do no more than to say, "Provide the office and I believe it will explain itself." I felt that there would have to be a gradual revelation of the importance and support of such an office; but was reasonably persuaded that there was a real and not a figure-head place for it in a Diocese and that, too, on practical lines which very early in the Western Church were (among more archaic duties associated with its title and tenure) "in managing the Church's revenues," in keeping the chest, one writer, St. Leo, expressly describing the Archdeacon as *quem ecclesiasticis negotiis praeposint*—"one who has charge of the Church's business," as well as a general adjutant to the Episcopate to relieve it of many absorptions not inherent in the office and leave it the freer for its more essential sphere. In a word it seemed to offer, if developed on such lines, the very solution which is looked for in many overworked Episcopates, such as that real heart appeal which I read

from one of our most earnest leaders recently entered upon the office. "Is there not some way that through the co-operation of the clergy and laity I can be relieved of financial worries to give my best thoughts and effort to constructive matters?" In the record now of a score of years—yes, of a quarter century—for the forecast of the office really began then—I can without hesitation affirm that here the office has notably explained, indeed magnified itself, and in some respects in a unique way in the American Church. I dwell upon it then first, because I think when fully understood in what it has accomplished in the length and breadth of its scope it furnishes a type modern as well as ancient. It does this in efficiency of missionary organization in Diocesan economics, in fostering missionary and other funds and revenues, in accumulating properties, in establishing for itself true business repute among business men, in eliminating from the Episcopal office harrassing anxieties of finance in manifold directions—missionary, parochial and institutional—in supplying expert Church representative in many general demands like that of the administration of city as well as Church Relief Funds at the time of our great disasters in 1906, in being to the fore in handling funds for large building enterprises like St. Luke's New Hospital, the Cathedral and the Divinity School; in being a true eye and proxy of the Bishop whenever needed, and all this and more with priestly oversight of missionary work; indeed, it would be difficult to fully cover its object lesson. We may point to it, as to our other well known signal and progressive fields of achievements as a Diocese by our master Treasurer, of which imitation in other Dioceses is the sincerest flattery. It really serves more in some respects for the rescue of the Episcopate from overwhelming business, than the Suffragan Episcopate, if less in other demands peculiarly Episcopal. But to many a burdened Bishop the release from cares that the office of an Archdeacon can give would more than provide him with time and thought for his Episcopal duties proper. And I do not believe I am speaking without book when I express my conviction that the office of Archdeacon, as we have it well tried in the Diocese of California, is a type that if fully understood would solve many a problem for many a submerged Bishop.

And while I feel justified in calling this extended attention to a real contribution, I think we have made here to Diocesan organization in the American Church I am not unaware that the office must be interpreted by the incumbent of it. You will understand how much I should be disposed to add of personal appreciation and help all these years, if I undertook to dwell not merely upon the office but upon the one who has shown its capabilities and been my true and resourceful and indefatigable adjutant. But neither Archdeacon Emery nor I would wish that aspect of it to be introduced here to divert attention from the place and possibilities of the office in itself and with its values inherent here in the title, so far as my observation extends, somewhat different from those elsewhere, however satisfactory, associated with the same title.

Would it not be a happy recognition at this Convention, of the twenty years since the office was suggested, to carry on the accomplishment of the support of the office from the somewhat temporary and preparatory stages in which it has of necessity remained, and as a general office of the Diocese provide for it from the central funds. I am informed that of their own initiative and unanimity your Finance Committee is to include such a proposal in their report, it being understood that certain adjustments relieving apportionment for Church Extension more than enough to cover any added amounts in the added assessments be made. It is no secret that the large increase in the recent endowment of those very central funds, to say nothing of the increment of many other Church values all these years, had a direct relation to activities in the Archdeacon's office and now seems an opportune time to put the maintenance of the office itself where it ought to be, and was originally intended to be, as soon as practicable on a secure and permanent basis, and I most sincerely hope it may now be done.

"Blessed Saviour, when we stray
Meet us on our will-ward way,
Meet and plead with us till we
Yield, repent, and turn to Thee
And beneath the beaming grace
Of Thy reconciled face,
Like the Great Apostle, prove
Converts to Thy gentle love."

The Standing Committee's Survey of the Diocese.

Stimulus for Church life, in such an aspiration, however, should never lure us off into any delusion of finding substitutes for the life itself as sustained by the normal, healthy food of grace. New methods for new generations, like new revisions of the Prayer Book, are ever a simple dictate of Church enterprise and progress. To ignore them is to become culpably "behind the age." But to allow ourselves the obsession that the old means of grace and of growth are themselves out of date, to have the itching for what old divines called "newfangledness" is in its outcome fatal to the faith once for all delivered. From time to time it is well for a Diocese to take account of stock, so to speak, on these very lines, to inventory our assets of intelligent use of the traditional, vital principles and practices of the old Apostolic Church and also to appraise them in present day values of buying up the opportunity to use the Apostolic phrase, in a word, of putting them into up to date terms and try-outs. With this in mind as we turn into the second quarter-century of the present Episcopate, I have asked the Standing Committee of the Diocese as your most truly representative body, and as my constitutional and ever sane and satisfying Council of Advice, to make a complete survey of the Diocese as outlined in the following request as recorded in the Standing Committee's minutes:

"The Bishop expressed to the Committee his sense of the advantage it would be to the Diocese and to him after twenty-five years in the Diocese, to have a careful and comprehensive survey made covering the varied interests and life in the Diocese and asked the Standing Committee to act as his Council of Advice in making such a survey."

As many of you know, they have already entered into the study with a thoroughness and scope that, with the cooperation of the clergy and congregations of the Diocese, to which they are entitled, cannot fail to be illuminating as to conditions and suggestive of points of greater efficiency. And I most earnestly beg of you, one and all, clergy and laity, to take this seriously and give it a very preferred attention among what you may sometimes feel is a bore of questionnaires in these days, as a primary concern for your own respective congregations as well as for the Diocese. If you ever find yourselves asking "What is the matter with my work or my congregation?"—and who can avoid such searching, disquieting questions of himself, if his heart is in his work?—here is the very opportunity to try to get real, honest and white light upon it, and in a way cordially, constructive and sympathetic and not carping nor idly critical. It is my purpose when the Standing Committee has completed their survey and embodied the results in their advices to issue a Pastoral Letter to the Diocese bearing upon the whole matter. In the meantime may I submit here to us all, Bishop and other clergy and laity, for our pondering in the forum of conscience and the resolves of new consecration and dutifulness, some questions which occurred primarily to the Standing Committee in their preliminary forecast for the survey, but which they felt were perhaps too intimate to the individual purview to be incorporated into their questionnaire:

1. Can you give, in a general way, a statement covering the use of your time as used for study, calling, meetings, classes, outside charitable or other activities?

2. Do you frequently speak to your people of spiritual matters or pray with them in their homes?

3. Do you allow yourself the use of tobacco, or of alcoholic beverages, and if so are you careful that your indulgence offends not the sensitiveness of the sick nor of persons in communion, nor hampers your work in the ministry?

4. For your people's sake do you control your temper, tongue and appetites, crucifying the flesh with its affections and lusts?

5. In preaching do you come before your people in the fullness of the blessing of the Gospel of Christ, which the Prayer Book well terms a comfortable Gospel: Do you make it so?

6. Are you prompt to make amends if you have offended any of your parishioners in word or deed?

7. Do you periodically read and pray over your Ordination Vows, striving to conform yourself to your pattern Jesus Christ, making full proof of your ministry? Do you think of the conditions of the Church at large? Of the Diocese? How far are the clergy responsible for unfavorable conditions? How far the laity?

Keble's well known line about the Christian pastor will afford a real key to open our self-searching—

"Fearing most his own vain heart."

WILLIAM F. NICHOLS.

HYMNS FOR THE PRE-LENTEN SEASON AND THREE SUNDAYS IN LENT.

Feb. 20—Septuagesima: Processional, 73; introit, 418; sermon, 636; offertory, 443; communion, 225; recessional, 421. Processional, 414; sermon, 438; offertory, 600; recessional, 465.

Feb. 27—Sexagesima: Processional, 490; introit, 422; sermon, 313; offertory, 661; communion, 235; recessional, 453. Processional, 489; sermon, 671; offertory, 642; recessional, 476.

March 5—Quinguagesima: Processional, 507; introit, 432; sermon, 261; offertory, 673; communion, 228; recessional, 521. Processional, 511; sermon, 76; offertory, 434; recessional, 412.

March 12—First Sunday in Lent: Processional, 79; introit, 81; sermon, 340; offertory, 658; communion, 227; recessional, 78. Processional, 506; sermon, 599; offertory, 606; recessional, 620.

March 19—Second Sunday in Lent: Processional, 505; introit, 341; sermon, 363; offertory, 342; communion, 225; re-

cessional, 584. Processional, 608; sermon, 337; offertory, 602; recessional, 582.

March 26—Third Sunday in Lent: Processional, 521; introit, 357; sermon, 422; offertory, 437; communion, 222; recessional, 359. Processional, 329; sermon, 143; offertory, 654; recessional, 414.

SOME NOTES ON THE RECENT CONVENTION.

Dear Old "P. C.":

One now relegating himself to a back seat, but in reality occupying one of the very frontest seats in order to hear anything at all of what was going on, and also acquiring a rather new habit of silence in its proceedings, may perhaps be permitted to offer in one of your columns a few observations upon what was heard and seen at the joint meeting of the Convention and the House of Church Women at its last session. First to be noted was the very large attendance, crowding especially the side of the Cathedral Crypt assigned to the feminine contingent coming over from its still more crowded quarters in Grace Chapel. Surely "California's peculiar" is justifying itself, over and over again, in the seriousness with which it takes itself and the good results which have come of its meetings and consultations—and also in its stimulating influence upon "the other house."

As was imminently proper the first and chief place in the afternoon's program was given to the subject of Missions in the Diocese—now called "Church Extension." The reports of the Board of Missions and the Archdeacon put the facts and needs of the case as plainly as figures alone can do it, perhaps, but still in many minds inclined to dullness in face of such logic, or steeled against persuasion, various lapses in the clear understanding of the subject so much to be desired would remain.

What is most needed in so vital a matter, and at such a time, is a statement so direct, simple and elementary as to find its way into the most shallow or untaught mental capacity where scarcely anything but outline or high colored pictures make an impression, kindergarten-like—and it would seem to have been just that thought which stirred the mind of the Rector of Trinity, Oakland, to raise the question of "sentiment" as against "efficiency" (good word that, just now) in determining policy in missionary matters. At any rate it served the purpose of drawing from the Archdeacon in few words a plea such as no one can make better than he when once parted from columns of figures, and "totals," in behalf of the worthwhileness of at least keeping the breath of life in a small mission even without much promise of "growth"—instancing the half dozen or more such little missions scattered through the Monterey County hills and ministered to by the Rev. E. A. McGowan, where people come in from five to twenty miles to the monthly or less frequent services for Holy Communion, or the Baptism of their children, and with offerings in their hands such as would shame most members of the large and "prosperous" Parishes of the Diocese, in proportion. And yet they are so far from being self-supporting that all these little missions put together scarcely pay the mere traveling expenses of the missionary. Is it not worth while to keep alive such ministrations even without expecting them to "grow" much, though it does take a considerable amount of the missionary fund called for from the Parishes which enjoy the well equipped Churches and weekly or daily services? Is it only to build up more such "properous" Parishes that our Missions are planted and sustained? Would that be the only true "efficiency"? These are not all literal quotations from the Archdeacon's answer to the Rev. Mr. Macon's question, but a paraphrase of what he said and implied more feelingly and tellingly.

Another instance was cited in the case of St. Andrew Church, Oakland, where some people seemed to think, in the interest of "expediency," that because that old Parish was in straits even to live, it had better be left to die than that good missionary money should be spent in trying to keep it alive. However, it was explained that no money from the Church Extension treasury was being so spent, but that St. Paul's Church, Oakland, had taken St, Andrew's under its wing and was keeping its doors open for services at present.

But let us consider a little further the case of St. Andrew's, Oakland. A small, weak Parish, yes. But it is set in the midst of a large district, thickly populated with workingmen and their families, including multitudes of little children. There is a good Church, well located, and a congregation, not large but devoted, and at present frankly unable by itself to sustain a Rector and other expenses. But there is plainly a work there which the Church might and should do—enough to require all of the time of a resident priest and pastor. It is not a job for an old man, or one broken in health. But for a strong, younger man, with a consecrated genius for work in such a field, and with an adequate financial backing *from some source*, there is an opportunity to get results, and to help in clearing the Church from the reproach of "not caring for the working people." What higher "efficiency" could be shown than in taking hold of such an opportunity as this, and with the appliances suggested, and by an expenditure of missionary money, too?

In missionary work there is room and need for both sentiment and efficiency.

D. O. Kelley.

THE KEARNY STREET MISSION.

At the Annual Meeting of the Executive Board of the Kearny Street Mission the following officers were elected:

President—Fred T. Foster.
Vice-President—A. W. Johnson.
Secretary—C. M. Bufford.
Treasurer—W. W. Bovyer.
Superintendent—A. H. Blair.

With the help of God we expect to have one of the most useful year's work at the Mission that we have ever had. Formerly there has been a constant anxiety concerning its finances. Though this has not entirely disappeared (for we still owe in the neighborhood of $400), still the situation has very much improved by moving from Kearny Street to 666 Washington Street, with a reduction of rent to $50 per month instead of $125.

The fitting up of two stores and taking out the partition, raising the ceiling of the basement, so that now we have a dining room which will seat 100 men (every chair occupied almost every night which means hot soup, coffee and bread for our cold, hungry guests, and no questions asked), the cost of which being $500, was borne by the Mission. Our men gave their labor free, which would otherwise have cost $250, cost of material $250 we are asking our friends to supply. If every person reading this would give one dollar, how easily the amount would be raised. We need cast-off clothing and bedding, especially at this time of the year. We have a bathroom without means of heating the water. Is there someone who has a water back not in use? Every connection is in place with the exception of water back.

Our main object is that "the poor shall have the gospel preached to them;" that the broken-hearted may be healed. Services are held twice every day and the hungry are fed. Surely this is the Master's work and therefore the Church's work. Come and visit us at 666 Washington any evening at 8 o'clock.

The Mission is very grateful to many of our clergy who have willingly given their time to tell us of the message of peace in this underworld which knows little but strife and competition for the very necessities of life.

Liquid Soap and Dispensers
R. R. Rogers Chemical Co.
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FIFTY YEARS OF USEFULNESS.

St. Luke's Rectory, Hollister, Cal.

My Dear Mr. Church:

Now that the holiday season is over, and we have settled down again to the achievement of the success which should mark the progress of each advancing year, it may be timely to say something as to the progress of the campaign to increase the circulation of our very acceptable Church paper. For fifty years the *Pacific Churchman* has been a faithful and welcome visitor in the homes of our people; for fifty years it has borne the burden and heat, as well as the cold of the day, and in those fifty years it has doubtless had its ups and downs; it has had, doubtless, both adverse criticism and unstinted praise, which is the common lot of everything that is worth while.

However, its welcome presence is still with us. In the year that has just closed it has made rapid gain, and substantial progress; the actual new additions to the subscription list up to last December being between seven and eight hundred, while with the blessing of God it is possible to add at least a like number in this, the fifty-first year of its most useful life.

The life of a Church paper, Mr. Editor, in these days of newspaper and magazine abundance and variety, must, to say the least, be circumspect; and commend itself in such a way that its place upon the table of the household will be retained. Its peculiar function is not to be the paper of the Clergy only, nor the medium through which knotty and abstruse theology may be discussed. It is, however, in the broadest sense of the term, "The Church's Home Paper." It is the monthly letter, coming from the four corners of the Diocese and the Province, telling each other of the joys and sorrows, the blessings and progress of the Kingdom of which we are members.

There is one thing, therefore, Mr. Editor, that we might ask for and that is, that not only the Clergy but all who have felt and are feeling the power of the Holy Spirit in the forward movement of the Church's work will tell their story briefly and concisely in an item to the *Pacific Churchman*. That the Clergy will more often than in the past use this medium for making known the success and progress of their Parish activities, as the questions asked in the canvass for new subscribers are, "Will the paper tell me what the Church is doing elsewhere? Will it tell me the news of the Diocese and of the Province? If so, I will subscribe, as I want to know." Those were the remarks in many cases last year, and will doubtless be the same as the canvass goes on. Therefore, as far as possible we must try to meet this demand.

May we not ask for the prayers and the co-operation of our whole family in the further spread of this most useful and necessary medium of our intercourse and progress. Faithfully yours.

G. C. K.

Diocese of California

Everyone in the Diocese will be glad to learn that as we go to press the Bishop's physicians are very much encouraged as to his response to treatment and believe that he will soon be convalescent.

The Rev. H. B. Hadlow, coming to San Francisco from British Columbia for special studies at the Divinity School, is serving the Mission at Point Richmond.

At the Convention it was voted to divide the Convocation of San Francisco, setting apart Alameda and Contra Costa Counties as the Convocation of Oakland, to take effect May 1st.

The Rev. Charles A. Verleger having returned from special studies at the General Theological Seminary in New York, has been placed in charge of St. Peter's, Redwood City, and the Good Shepherd, Belmont.

It is a source of great pleasure that the Rev. Lawrence B. Ridgely of Hankow, China, is spending the closing weeks of his furlough on the Coast and was frequently heard at various gatherings during Convention and preached at the Cathedral on January 30th at Vespers.

The Annual Seminar Dinner on January 24th, the evening before Convention, was this year at the Clift Hotel and was attended by clergymen from all parts of the Diocese and other visiting clergy. The guest of honor was Archdeacon Emery, whose birthday it was and who has held office for twenty years. A number of his brethren united in presenting him with a fountain pen.

The House of Churchwomen held its Fifth Annual Banquet at the Hotel Somerton in the same block. No report of this interesting event has come to the editorial office but we have seen the menu and know that that was decorous and tasty. Some of the clergy who called for their wives could see a number of the addressees but were not permitted within earshot, but the glowing tales of eloquence and our glimpse of some of the speakers in action could not but evoke a wish that we might have had a united banquet and the mere men have listened to the eloquent flights.

The Sixty-fifth Annual Convention was held in Grace Cathedral, January 25-28. Though California seemed to be held in almost an icy grasp and rain had fallen every day of the month, there was a respite at the time of the processional from the rendezvous of the clergy, Church women and lay delegates to the Crypt. The procession was an imposing sight, though it lacked the presence of the Bishop, who was physically unequal to venture in the open air. He was, however, present in the Sanctuary and read his address and celebrated. The more important parts of his address are printed on the second, third and fourth pages.

ELECTIONS.

We cannot in this number report on several important measures considered, but append a list of those elected.

Secretary—Rev. Mardon D. Wilson, for the twenty-first year.

Chancellor appointed—Mr. J. P. Langhorne.

Standing Committee—Rev. John Bakewell, D. D., Rev. E. L. Parsons, D. D., Very Rev. J. Wilmer Gresham, D. D., Rev. W. H. Cambridge, Mr. L. M. Ringwalt, Mr. A. C. Kains, Mr. J. P. Langhorne, Mr. George A. Pope.

Deputies to General Convention—Ven. John A. Emery, Rev. E. L. Parsons, D. D., Rev. H. H. Powell, D. D., Rev. Halsey Werlein, Jr., Mr. A. C. Kains, Mr. L. F. Monteagle, Mr. W. H. Crocker, Mr. H. C. Wyckoff.

Alternate Deputies to General Convention—Rev. Clifton Macon, Rev. E. F. Gee, Rev. W. R. H. Hodgkin, Rev. Alexander Allen, Mr. E. D. Beylard, Mr. A. S. Bacon, Mr. Vincent Neale, Mr. George B. Scott.

Board of Missions—Rev. E. F. Gee, Rev. Alexander Allen, Rev. Halsey Werlein, Jr., Mr. B. A. McAllaster, Mr. E. D. Beylard, Mr. A. J. Dibblee, Mr. W. R. Bradshaw.

Registrar—Rev. W. A. Brewer.

Board of Christian Education—Rev. W. H. Cambridge, Rev. D. J. Evans, Professor R. S. Minor, Miss Caroline L. Fiedler, Mrs. H. M. Sherman.

Board of Social Service—Rev. H. E. Montgomery, Rev. W. A. DeWitt, Dr. Langley Porter.

Board of Directors of Corporation—Ven. John A. Emery, Mr. W. A. M. Van Bokkelen, Mr. A. C. Kains, Mr. William H. Crocker, Mr. George B. Scott, Rev. D. O. Kelley.

TRINITY YOUNG PEOPLE'S SOCIETY.

was formed at Trinity Church, San Jose, to further an active, helpful, individual Christian life among its members, and to be ready to perform any service possible for the business, social and spiritual life and the Parish.

Some of the acts of service that we have been able to perform are to receive socially the new students of the neighboring educational institutions, to visit the "shut-ins" on Christmas morning, to send post cards and pictures to India to be distributed among the natives, to give a play and to repeat the play for two missions of the Parish.

We feel, however, that we receive our greatest good from our devotional meetings on Sunday nignts. We hold our meetings after the Vesper Service. These meetings are led by one of the members of the Society. They consist of the singing of hymns, prayer, and the discussion of a topic chosen by the Program Committee. After the speech of the leader, the meeting is thrown open for general discussion. We find that the sincere, though perhaps not eloquent, thoughts expressed by the young people themselves strike home with a very personal appeal.

We have a social once a month and it would be hard to find a happier lot of young people anywhere than at one of those parties. Indeed, who should be more joyous than a band of sincere young Christians?

Perhaps our pledge expresses our ideals as well as anything can.

"I pledge myself to study the Word of God daily in order to better understand His will, to renew my faith, and to increase my knowledge of Christ's blessed life.

"I shall pray every day to be given grace and strength to be a truer Christian and to live my life as much as I can after Christ's example.

"I shall make it my rule to do at least one thing for the sake of Christ each day."

THE SEAMEN'S INSTITUTE.

The Chaplain regrets that he cannot be allotted sufficient space in this month's issue to give some account of the work done for the sailors during Christmas week. An account, however, of what was done will be found in "The Seafarer" for January, a copy of which will be mailed to all those desiring it. He wishes to thank all those who so kindly subscribed to the Christmas Fund, and to tell them that all the debts of the Institute for 1915 have been paid off, and enough money is in sight to carry on the work until the end of June. He makes an earnest appeal to all those who have not contributed so far, so that the money necessary for the last six months of the year may be placed in the Institute treasury. There is no broader Mission in the world than this. It touches men of all nations and creeds. Let us then make it worthy of the Church into whose fold it has returned.

M. Mullineux, 242 Steuart St.

CHRISTMAS AT THE SAN FRANCISCO INSTITUTIONS.

San Francisco generosity is not merely a civic quality as Christmas at the San Francisco Hospital and Relief Home evidences. The wooden cross for one of the Relief Home Chapels was gilded with fine gold leaf by Mr. George Covell, who worked far into the night to finish that embellishment in time for the Christmas Service. Mrs. Covell, as organist, likewise contributed much toward the Services. Christmas morning Trinity Church vested choristers gladdened the hearts of patients with their beautiful processionals through the corridors of the San Francisco Hospital. In fact, so widespread was the interest manifested in the work by the Parishes that Christmas at the Institutions was practically a City Church enterprise, The Incarnation, Holy Innocents', St. Stephen's, The Advent, Trinity, St. Luke's and Grace Cathedral Chapter of the Daughters of the King contributing money, groceries and creature comforts to meet the real needs of the work. The gifts included nearly fifty pairs of bedroom slippers and thirty squares of carpet for use at bed sides in wards where the floors are covered with linoleum. All the gifts were of like practical nature and represent the faithful agency of the Assistant, Miss Mary F. French, whose indefatigable labors were rewarded in most generous responses. Six Christmas Services were held to reach patients at the Relief Home and Tuberculosis Hospital, at which sixty-four persons received the Holy Communion.

W. M. Bours.

The Prayer Book Cross Calendar and a Cathedral folder has been put forth by the Bureau of Information and Supply. The latter has the Cathedral Seal and a view of the proposed Cathedral, pictures of the Bishop and Dean, a view of the Altar and Reredos and the interior of the Crypt and a plan of the proposed buildings to surround the Cathedral Close, with dimensions of the Crypt and the Cathedral.

The Bureau has also large photographs of the Bishop, 11 x 13, suitable for Parish Houses, Rectories and homes. Also a smaller photo.

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Province of the Pacific

The Mission lantern slides which did good service at our Missionary Booth during the Exposition are now at the Cathedral Close in charge of the Rev. F. H. Church and await requests for their use by the clergy of the Province of the Pacific. Already certain of them—March 8, Conquest of the Continent; 15th, Indians; 22nd, Philippines; 29th, Honolulu; April 5th, Cuba, have been booked for the Wednesday evenings in Lent in Los Angeles. We would suggest that clergy in that vicinity desiring slides during Lent should select from these so as to leave the other sets for other parts of the Province—and also save some expense. There are lectures with each set. Each user pays the carriage to him, and the last one also to San Francisco.

DIOCESE OF SACRAMENTO.

Rev. Wm. Hall Moreland, D. D., Bishop.

The Rev. John E. Shea and his little band of faithful people had the joy of worshipping in their new Mission Church on Christmas Day. Mr. Shea is the faithful missionary to the Indians along the Klamath River, but the new Church is built in Orleans, an interior village in Humboldt County. Large congregations attended the opening services, which were made especially interesting by the rendering of the music of the Church by a vested choir. The first offering was used to purchase candlesticks for the altar. Mr. Shea reports all the trails obliterated with a deep snow and some of the Indians suffering for lack of food. One poor Indian with a large family came to him in distress. His supply of food was gone and the brave missionary divided his own little store of flour and rice with him. Mr. and Mrs. Shea have done a beautiful work during their four years' residence there and the new Chapel at Orleans is an evidence of patient, wise and loving effort. Their many friends will congratulate them on the securing of the new Church.

I. D.

ARIZONA.

The Rt. Rev. Julius W. Atwood, D. D., Bishop.

(From the January *Arizona Record.*)

Phoenix—Cathedral Notes.

The last service in the old Church, which has served the people of this Parish for twenty-six years, was held on December 19. We leave the old building with some regrets, of course; for there are associations which we cannot easily forget. But it was with joy and high hope that we entered the new Cathedral House on Christmas Day. The cornerstone of the new building was laid on Sunday, October 31, by the Grand Lodge of Arizona, F. & A. M. Bishop Atwood in a stirring address reviewed the history of the parish, and pointed to a bigger and better future. Hon. Thomas R. Marshall, Vice-President of the United States, in an eloquent address, appealed most inspiringly to men and women to "live adventurously," to dare things for God. It is estimated that a crowd of at least 1,500 persons attended the cornerstone ceremonies.

The many organizations of the Cathedral are in excellent condition—the best in their history. In addition to those already organized we have begun several new societies this year. We are at present engaged in forming a branch of the Girl's Friendly Society. We are organizing each of the girl's classes in the Sunday School into G. F. S. branches, as a nucleus; and we hope to be able to reach out in all directions into the community. Mrs. Harold Baxter is to be the Branch Secretary.

The Sunday School has been organized this year on the public school basis, with a boys' and girls' class for each of the public school grades. This has proved of great worth, for it brings together in relatively small groups children with the same interests and associations. We are using largely the Scribner Completely Graded Series, interspersed with some courses taken from the University of Chicago series. These are most fascinating. In order to increase the teaching efficiency of the school, we organized a teachers' training class, conducted by the Dean, to study the elements of pedagogy and child psychology, etc. We have in connection with the school a staff of twelve reserve teachers who attend the training class and can be called upon at any time to supply the place of absent teachers. This group, together with the regular teachers and officers, gives us a staff of thirty-nine in the school.

The Dean's Bible Class this year is studying the history of Christianity. There is an enrollment of about forty.

There has been started a Class in Personal Religion, to meet each week in the Church on Wednesdays at 4:30, the purpose of which is to deepen the spiritual life of the members. The class lasts for half an hour. The first ten minutes are spent in silence, reading and meditating upon some Bible verses and prayers printed on a card for this purpose. The rest of the service is given over to prayers, and a brief address. A question box is placed at the back of the Church. We feel that this service will meet a real need today, for there is more and more being voiced a demand for a stronger inner life. We are needy there.

We feel at the Cathedral that we are turning a new corner now that we are taking possession of our new quarters, and that with this efficient plant in which to work there is no limit to the ways we will be able to touch the community, and to accomplish some good for Christ and the Church.

Douglas.

The services have been maintained without any interruption or irregularity in St. Stephen's Church. The Guild renewed activities for the fall and winter months and has already cleared about $200. There has been a decided increase in membership, and everything points to a most successful year.

A heating plant has been installed in the basement of the Church at an estimated cost of $275.

The Sunday School has added many new members. There are now fifty in the separate primary department between the ages of 5 and 8.

Two organizations have been effected among the young people. One for the grown-up young people, which has thirty members; one among those of the high school age with about twenty members. Self-improvement, fellowship and pleasure are the objects of both societies.

Evening services have been instituted. Rev. Chaplain Winter of XVIII Infantry has assumed the responsibility of this service.

Casa Grande.

As services are held here only twice a month by the Presbyterian minister, who lives in Florence, we have arranged to hold services twice a month, ministering not only to our own members, but to all the people of the town who may care to attend the services. This follows the precedent already established at Wickenburg, where we use the Presbyterian or Union Church, bearing our share of the expenses of the building. This is a good example of practical Church unity.

Grace Church, Tucson.

The debt of $3,200 on the Rectory and new pipe organ has been reduced to $544. It is hoped that during the present year, if not all, at least a good part, of this balance will be paid off. The balance is now a debt on the organ, the buildings being completely free of debt. The property of Grace Church is valued at $34,000.

Though for one reason or another, all legitimate, only one of our teachers of last year is able to teach this year, yet we have secured a new corps of excellent teachers for the Sunday School. Excepting in the primary grades the work of this term will be the study of the Prayer Book. We are using the lessons prepared by the Sunday School Commission of the Diocese of New York, in connection with the Prayer Book itself. We hope thus to arouse, on the part of the scholars, a greater interest in the services of the Church, and to get the greater part of the older scholars to go to Church as well as to Sunday School. We have purchased duplex envelopes prepared especially for the children of the Sunday School, smaller than for adults and red in color and put them into the Sunday School on the first Sunday in November, the same date on which the adult subscribers to the Church received their envelopes for the coming year. This, we believe, will teach the children to be systematic in giving to the Church and encourage regularity in attendance.

DISTRICT OF UTAH.

Rt. Rev. Paul Jones, D. D. Bishop.

Christmas, 1915, was a red-letter day for the earnest Churchman of Salt Lake City. For the first time in the history of the Episcopal Church in Utah, a well appointed Service of Holy Communion was celebrated. St. Paul's Church has the honor of being first to introduce colored vestments and incense at such a service. For many years lights have had a place on the altars of many of the inter-mountain Churches, and in a fewer number, Eucharistic vestments of white linen have been used, but it remained for the Rev. J. H. Dennis to first use the colored ones. An augmented choir and orchestra rendered Gounod's St. Cecelia's Mass. The Rev. H. E. Henriques was the preacher and assisted the Rector.

St. Mark's Cathedral through its vestry, has authorized the placing of a large window in the chancel in memory of the late Bishop Spalding, Rector of the Parish. When placed, it will complete the color scheme and materially enrich the sanctuary. In addition to this, two other windows have been offered and accepted as memorials to faithful attendants at the Cathedral.

The annual midwinter conference of clergy and workers of the district, commonly called the Ogilvie Conference, will be held in St. Peter's Chapel, Salt Lake City, February 16 to 18, inclusive. An attractive program has been arranged.

Rev. H. E. Henriques.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Death of John R. Coghlan.

Many a Brotherhood man and Convention delegate will recall the tall, erect, homely but attractive middle-aged delegate from Los Angeles who with all the warm-hearted earnestness, enthusiasm and cordiality of his native Virginia and his adopted southern California, at the Chicago, New York and Atlanta Conventions, invited the Brotherhood to hold its 1915 National Convention in the city of Los Angeles. Many will recall the warmth of his personal greetings to them during breathing spaces of the Conventions.

The Los Angeles men recall five years of the most faithful and fruitful Brotherhood work ever witnessed in their Diocese. Five years ago John R. Coghlan came to that city and became bookkeeper, and later financial secretary of the Young Men's Christian Association. That position demanded of him the most painstaking attention, long hours of tedious work and constant nervous strain, enough to exhaust any man, and Mr. Coghlan was far from robust. Yet here are some of the things that he did, in addition to attending the 1912, 1913 and 1914 Conventions: He became Director of St. Paul's Pro-Cathedral Chapter of the Brotherhood, and did his work exceedingly well; he was leader of the Men's Forum, and under him that splendid Men's Bible Class grew in numbers and efficiency, becoming a recruiting ground for the Church; he was on the Vestry, and bore his share of its burdens, to say the least; he ushered in the Church, at least twice a Sunday; he became a lay reader, and often took the evening service; he personally built up the Men's Communions, so that a splendid attendance was present, by phoning and speaking to the men, and sending them postals; he engineered many successful Men's Dinners; he was Secretary and then District Vice-President of the Diocesan Assembly of the Brotherhood, and Treasurer; he could always be depended upon; he personally visited many chapters; he gave the impetus to the Churchmen's Monthly Dinners which carried them through to the success which they have now attained; he used to take a service ever so often at the Hadley Memorial Home; he made hundreds of personal calls; he was an inspiration to the men at the Y. M. C. A. And lastly, as Chairman of the Finance Committee of the Los Angeles Convention, he raised by far the greater part of the money for that Convention, so that there was even a small surplus at its close.

He was not a man of extraordinary ability. The great love of God and man which he possessed, his optimism and enthusiasm and never-failing courage and faith, a consecrated will, and hard work, are the things which resulted in such noble attainment. He often said of his Church work that it was a pleasure to him.

For several weeks he was ill in a sanitarium in Glendale with an affliction of the heart. Y. M. C. A. men, Brotherhood men, men who belonged to neither, St. Paul's Chapter and St. Paul's choir, visited him. On his birthday the chapter held a service in his room. Clergymen, including Dean McCormack, Dr. Mills and Father de Garmo, ministered to him. With a message of love on his lips he died Wednesday, January 5, 1916, at the age of 58, leaving three sisters at Richmond, Virginia.

The funeral was held at St. Paul's Pro-Cathedral on Friday, January 7. The Y. M. C. A. staff was present in a body. A great number of Brotherhood men and friends were there. Dean McCormack, Rev. J. Lamb Doty, Rev. T. Swift, and Rev. Chas. H. de Garmo, Chaplain of the Assembly, conducted the service, while the boys' choir sang "Lead, Kindly Light." On Sunday evening, January 9, a memorial service was held for him at St. Paul's. The same clergymen officiated. In spite of inclement weather, the Pro-Cathedral was filled. It was a beautiful service, the music and everything being such as would have pleased the departed. Dean McCormack said just what was re-echoed in the hearts of those present. We shall miss him, but we should not grieve for him. He knew in Whom he believed. Well done, good and faithful servant. His personality, which he invested so unsparingly in the work of the Church, is one that will for the whole generation bring forth dividends in spiritual things.

A resolution on the death of John R. Coghlan was unanimously adopted by silent standing vote at the nineteenth monthly Churchmen's Dinner, Los Angeles, Cal., January 13, 1916. Preceding it, Dr. A. S. Lobingier, who has been given charge of the Men's Forum in St. Paul's since Mr. Coghlan has had to relinquish that work, delivered a very beautifully expressed and entirely sincere and well deserved appreciation of the life, work and personality of Mr. Coghlan.

There were fifty-five men present at the dinner, which was held in the banquet room of the Hotel Clark, where the Churchmen's Dinners will hereafter be held. Chaplain Nave, G. A. R., extended an invitation to participate in the demonstration in favor of work among the soldiers and sailors, to be held in Los Angeles, February 23. Mr. S. B. Robinson, President of the Diocesan Assembly of the Brotherhood, presided very excellently. The speaker of the evening was the Rev. Murray Bartlett, of the Philippine Islands, for two years Dean of the Cathedral in Manila, and lately President of the University of the Philippines. He spoke with great interest and profit to the men present.

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Total issues in 99 years, 109,926,214 volumes.

Total issues, 1914-15, 6,406,323 volumes (2,426,418 at home, 3,979,905 abroad).

Increase over 1913-14, 1,155,147 volumes.

Largest agency distribution, China; 1,973,453 volumes.

Total expenses, 1914-15, $764,960.10.

The American Bible Society has held

To the Clergy and Laity of the Province of the Pacific:

For over three years the undersigned has been developing under the title of THE BUREAU OF INFORMATION AND SUPPLY a Church Depository for Church Books, Sunday School Supplies and Church Furnishings. He began it in 1893 in the old Diocesan House, 731 California Street, as a Diocesan Institution, and it was maintained for a time after his departure from the Diocese, but after the fire was discontinued. On returning to the Diocese he saw the great need of such a Depository and, encouraged by the Bishop, revived it. Orders have been filled from every part of the Province, including Honolulu and reaching to Portland, Maine.

Up to the present time most of the profits have gone into stock, but the business requires so much time that he cannot do any parochial work other than on Sunday, supplying where needed.

He, therefore, will now give all of the week days to the management of the BUREAU and to editing THE PACIFIC CHURCHMAN, the organ of the Province of the Pacific, which for the past eighteen months has not added anything to his income.

The manager asks, therefore, that the clergy and laity send all their orders for supplies of any sort to the BUREAU OF INFORMATION AND SUPPLY, 1217 SACRAMENTO ST., SAN FRANCISCO.

Here will be found Certificates of Baptism, Confirmation and Marriage; Books for Confirmation Classes; Communion Preparatory Books, Catechisms and Sunday School Commission Books and other supplies; Prayer Books and Hymnals.

We can supply Communion Silver, Altar Service Books, Brasses, Church Furniture, Vestibule Brackets, Church Calendars, Offering Envelopes, samples of silks for Stoles and Altar Hangings, Communion Breads—anything you need.

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F. H. CHURCH, Manager.

strictly to, and greatly accomplished, the one grand work for which it was instituted, the wider circulation of the Scriptures without note or comment. It has drawn the denominations together in this great work, becoming thereby a bond of unity, the pioneer in co-operation.

"The Bible Society undergirds and strengthens all other organizations and movements in our all embracing Christianity."—J. R. Mott.

It has furnished and furnishes missionaries, home and foreign, with the chief implement of their work, the Bible. It has circulated and grants the Scriptures to all people without denominational or racial discrimination.

Translation and Revision—An important part of the work of the Society is revising and, thus improving, the version of the Scriptures already published, and also providing for the translation of the Bible into the new languages and dialects. During this year this work has been going on in North and South America, Siam, China, Japan, Korea, Philippine and Marshall Islands, Africa and Linagoli.

Is the Society Rich?—The impression prevails far and wide that the Society is rich. This is not the fact. It is true that during the last decade the Society received two large legacies but the interest on all trust funds, which can alone be used in the Society's work, yields an annual income of about $85,000. This would conduct the present operations of the Society for only about two months, but the Society has no other endowment or trust funds. It must depend upon the support of the Churches and friends of the Bible to carry on its work. Every Church should make an annual contribution to the Society.

The Centennial, 1916—The centennial of the Society will be formally recognized this year in different parts of the world and by practically all of the great Protestant Evangelical Churches, culminating in a special Church celebration on May 7.

Bulletins and other literature prepared for gratuitous distribution will be sent to those whose names are forwarded to the Bible Society's headquarters at New York or to the headquarters of the Pacific agency, 200 Golden Gate Ave., San Francisco, California.

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DIVINE BENEFITS THROUGH HUMAN AGENCY.

By the Rev. W. M. Bours.

The greater the realization of the spiritual benefits given by God through the Sacraments, the greater the aspiration to use the vital forces therein available. This, however, is not to minimize the efficacy of prayer, fasting and almsgiving, nor to disparage the use of those spiritual endeavors in preparation for the reception of sacramental grace.

A man was found at the San Francisco Tuberculosis Hospital who apparently had no respect for religion. He was profane and obscene—spiritually a leper. An approach to the concerns of his inner nature was made by overlooking the coarseness, which had become habitual, and by gently yet persistently endeavoring to stir up interest in things spiritual. As he declined in health he became more susceptible to sympathy and more responsive to Christian endeavors. He began to pray and finally said: "If, between now and the time of my death, I can see any reason for being baptized, I will be baptized." Something had come into his life. He was baptized, making his vows with manly earnestness. Such a stable thing is character that while after his baptism there was on his part some lapsing, the ward attendant, who knew him intimately, said that a change in his character for the better was observable.

To prescribe for such to show the contrition of sainthood without the cleansing of the Holy Ghost vouchsafed in the Sacraments of the Gospel, is to delay the new creation in them by Christ, Who is *the Life.*

A baptized woman, exposed wilfully to the insidious influences of strange and erroneous doctrines, to whom the Holy Communion had been given, later suggested that it was time for another celebration of that Sacrament.

To wait until such are entirely sound in the faith before giving them the benefits of sacramental grace is to deprive them of the enlightenment through Christ, Who is *the Truth.*

Further in the work at the San Francisco Institutions, earnest persons have been prepared for Confirmation through the Holy Communion, the actualities of Christ's help received in that Sacrament appreciated to the extent of their becoming steadfastly desirous, to gain Christian stability through the "laying on of hands."

To keep from the altar all who have not been reared at the altar—though baptized and seeking Divine benefits—is to divert some from Christ, Who is *the Way* to Christian Unity.

Covering a long period efforts were made to convince a hopelessly ill man of the need of being baptized. When the chastening of sickness had helped to prepare the way, he was baptized and manifested that Divine benefits had thereby been received by asking for the Holy Communion, which was accordingly given him. In the course of events he was given literature explaining the relation of Confirmation to Baptism and the Eucharist, whereupon he was distressed at having asked for Communion before having been Confirmed. His conscience in the matter was not destroyed but rather encouraged by the assurance that in an emergency the Holy Communion may be given before Confirmation to the baptized. What God did for him through grace, sacramentally bestowed, as evidenced by that very distress of mind, made his conscience more alert as to fitness in spiritual things and made more keen his hunger for righteousness. In due time he was Confirmed; and later—again at his own request—received the Holy Communion. The man has long since passed away.

While there is no room in historic Christianity for uncertainty in faith or looseness in practice, there is large room for appreciation of the fact that *God does for man in the gift of sacramental grace* what man cannot accomplish solely by argument or by discipline. A ministry is constructively effective according as it conserves that sense of proportion idealized by John Baptist when he said of Christ: "He must increase, but I must decrease." The true missionary goes forth to his work not to receive encouragement but to give encouragement by putting into operation the means whereby God comes to man *in resurrection life and in holy peace.*

St. Louis, Mo., January 3, 1916.

Six months having elapsed since sentence of suspension was pronounced upon the Rev. Edward Douglas Johnston, Presbyter of this Diocese, notice is hereby given that, in accordance with provisions of Canon 33, on the third day of January, A. D. 1916, in Christ Church Cathedral, St. Louis, in the presence of Rev. C. M. Davis and Rev. C. E. Remick, Clergymen, I pronounced and recorded sentence of deposition from the Ministry of this Church upon the said Edward Douglas Johnston, Presbyter, he having declared in writing his renunciation of said Ministry.

Such deposition was for causes not affecting the moral character of the one deposed.

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Bishop of Missouri.

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Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

There will be no Diocesan Meeting in February.

The January Diocesan Meeting was held on the 3d of January at Grace Chapel. Announcement was made that the articles sent from the Church Missions House for the Missionary Exhibit were at last on their way back. Some of the difficulties involved in closing the Exhibit were related by Mrs. McLeish. That the Exhibit was carried on through the ten months so successfully and closed without debt is due to the untiring work of the committee, the advice and backing of the Archdeacon and the generous co-operation of the contractor, Mr. T. S. Frost. The Secretary was asked to express the Auxiliary's appreciation to them all, and to Miss Finn, who gave such devoted service in the booth throughout the Exposition.

The address was given by the Rev. J. W. Nichols, who told of the Catechists' School at Wusih, of which he is in charge, and the work of catechists in Mission stations. Mr. Nichols answered a number of questions about his work, and the Auxiliary bade him Godspeed on his return to his field.

Some of the branches are already preparing for the Alaska box. There have been a number of changes in the pupils of the school at Anvik, and the list of those there at present with their sexes, ages and measures has not yet reached us. They probably range from 8 to 14 years, and their needs are the same we have before supplied—for the boys, trousers and blouse waists of wool and cotton (for the younger boys); for girls, wool one-piece dresses, sacque aprons (gingham and white) with full rather than kimona sleeves, wool petticoats on stout cotton waists. Mittens of woolen cloth with palm side covered with denim are asked for. The scarfs we have been sending are too loosely knitted to keep out the cold. It will be better to knit them on finer needles. Crocheted scarfs are also not warm enough. If the Exposition scarfs so popular for a short time could be collected and properly cleaned, they would be very useful. These details were explained to the Secretary when she had an opportunity in September of talking with those who had worked at Anvik. It is hoped that each branch will be able to give some money for the shoes, stockings, underwear, sweaters, overalls and drugs which must be purchased. As soon as Mr. Chapman's letter arrives with more information about the pupils, more detailed directions will be published.

The Semi-annual Conference of Diocesan and Parish Officers was held in Grace Cathedral on Thursday of Convention week at 2:30 o'clock. It was a pleasure to welcome social visitors from other Dioceses, among them the Rev. Irving Baxter of Napa and Mrs. Baxter, who is the President of the Woman's Auxiliary in the Diocese of Sacramento. The opening prayer was said by Mr. Baxter. Thirty-five Parish Branches were represented by their officers. The Babies' Branch, the Junior Department and Missions' Study were all subjects of conference, many helpful suggestions being given from the experience of the Branch leaders. Announcement was made of a Normal Class to be held by Mrs. Holmes on the Friday mornings in February to prepare information on Diocesan Missions and Apportionment for the benefit of Branches wishing it. Mrs. Holmes also announced the study classes to be given in San Francisco and neighboring cities during Lent by Miss Grace Crosby. Reports were made by the Hospitality Committee and the Missionary Exhibit, showing (as far as reports can show) how valuable has been the work of both during the year. A motion was carried authorizing the preparation of cards which may be posted in the vestibules of Churches and in Guild rooms showing the amount of the Apportionment of the Parish, the dates of offerings for Church Extension, how much is paid up to date, and incorporating the Canon on Apportionment. Miss Heath reported $1,700 so far given for the Susan S. Lawver Memorial Scholarship, and Deaconess Hodgkin thanked the Auxiliary for the help thus given the Training School for Deaconesses.

The Semi-annual Service was held in Grace Cathedral on Friday of Convention week at 10:30 o'clock. Bishop Nichols had hoped to be with us, but was not allowed by his physician and sent a message expressing his regret. Archdeacon Emery was Celebrant, and with him in the Chancel were the Rev. L. B. Ridgely of Hankow, the Rev. C. H. L. Chandler, the Rev. E. A. McGowan, the Rev. C. O. Tillotson, the Rev. Edward Morgan, the Rev. F. G. Williams, the Rev. M. Mullineux and the Rev. Mr. Bray. The preacher was the Rev. E. H. McCollister of Calvary Church, Santa Cruz. The text was, "Let this same mind be in you that was in Christ Jesus." He said in part:

"A congregation of missionary workers would naturally look to the Church's greatest Missionary for words of vision and guidance. Such words are found in the saying of St. Paul: 'Let this same mind be in you which was also in Christ Jesus.'

"Let us seek a vision of four of the distinguishing marks of the mind of Christ, for manifestly he who would endeavor to spread Christianity must know something of the mind of the Master.

"First, then, let us endeavor to see in the mind of Christ a revelation of the truth of God. Pontius Pilate was not the first man to ask, 'What is truth?' From the beginning men have asked that question. Christ is the Revealer of the Truth. But men also ask how they are to know that truth. It is brought to them, not by individuals, but by the Church and the Scriptures. He who would teach men about God must have some vision of the mind of Christ as thus declared in the Catholic Faith.

"Second, he who would know the mind of Christ must have a sense of the sorrows and sins of the world. There are crushing industrial and social forces, and the sins of the great grinding cities, and the petty narrowing problems of the visionless countryside. Evil, sorrow and suffering are everywhere. He who would help the world as a Christian must to some extent at least feel these things as Christ did.

"Third, the mind of Christ reveals to us the Divine Compassion. He knows that full significance of the evil of life as man cannot know. Yet He so loved the world that He gave His Son. And the Son so loved that He came. The spirit of condemnation would be fatal to the missionary, or to any Christian. Love of humanity is as necessary to him as love of God. And the city worker must strive to understand the loneliness of the country priest, just as the rural folk must strive to have a vision of the wider problems of the city parishes. Both must, to some degree at least, know the compassionate side of the mind of Jesus.

"Fourth, there is needed the sense of mission. The mind of Christ was filled with the consciousness that He had been sent from the Father. Particularly He came to make people understand that the moral law is not sufficient for man's highest culture. What is the use of knowing theological truth of seeing the evil of the world, of loving the weak or the fallen if we had no sense of having been sent to help them? And, particularly, what is the use of calling ourselves Christians if we do not realize that Christianity is something more than ethics, morality, education, social polish, and civilization? He who does not realize this has no mission to the world, and the world has no need of him; for the world already has the Law and the Prophets of the moral order. In Christ's mind is something infinitely deeper than this, and the Christian—above all the missionary—must realize it.

"Finally, truth may be 'forever on the scaffold' and 'wrong forever on the throne,' but we must also remember that 'God standeth in the shadow keeping watch above His own.' According to our faith will it be done unto us."

The offering ($109.91) was as usual at this service for the Bishop's Auxiliary Fund.

The Semi-annual meeting was held at 2:30 o'clock, with a large attendance representing thirty-three Branches. The first address was by the Rev. L. B. Ridgely of Hankow, who spoke of conditions in China—the opportunity of the Church in educating women, and the School for Catechists in which he himself works. As proof of the advance of Christianity in China, Mr. Ridgely told of the first Synod of the Church in China, in which a province was set apart as a field with a native Bishop, to be supported by native contributions, and a Missionary Society was organized.

Archdeacon Emery gave an account of some features of the last meeting of the Board of Missions in New York. The offering in the afternoon was divided between St. Luke's International Hospital in Tokio and St. Mary's Hall in Shanghai. It amounted to $553.83.

Deaconess Hodgkin announced that a graduate of the Training School at Berkeley has been accepted by the Board of Missions for service in China, and also that a teacher who is boarding at the school has volunteered to go to St. Hilda's School in Wuchang.

A delicious luncheon was served at midday by the ladies of Trinity, San Francisco.

MISSION STUDY CLASSES FOR 1916.

The Diocesan Secretary for Missions Study Classes will hold a class during the month of February, each Friday morning at 10:45 o'clock in the Diocesan House. The subject will be "Diocesan and Auxiliary Missionary Facts." The class is open to all who are willing to enroll for the four sessions beginning Friday, February 4. The names of those already enrolled give assurance that the class will be of great material help and interest.

Miss Grace Crosby, so well known to us in the past, is returning for a visit and will hold during Lent Missions Study classes at six different points in our Diocese. These classes are open to all who are willing to enroll as members to attend six weekly sessions.

The course will be given under the title "The Kingdom of God" and will be fundamentally missionary in its character.

Miss Crosby has for several years past conducted most successful Missions Study classes in New York and New Jersey, and they spare her to us this year with great reluctance.

She is giving her services as a labor of love to the Diocese of California. I cannot too strongly urge our Church women to join one or other of these six classes. They should all be large classes, for they promise to be a real factor in our Auxiliary missionary work and will surely prove an inspiration and rare privilege to us all. Enroll, therefore, in the class to meet in Sausalito, on Mondays during Lent; San Mateo, on Tuesdays during Lent; Grace Cathedral Chapel on Fridays at 10:30; St. Paul's, Oakland, Fridays at 3 p. m. during Lent; Deaconess Home, Berkeley, Saturdays at 10 a. m. The announcement is made with great pleasure and it is felt and hoped that our Church women will gladly avail themselves of the privilege of attending these classes.

HARRIET G. HOLMES.
Diocesan Secretary on Missions Study Classes.

GENERAL BOARD OF RELIGIOUS EDUCATION.

During the week of January 17th the General Board of Religious Education held what was conceded to be the best meeting in its history.

The sessions occupied January 18, 19 and 20. The Vice-President of the Board, Robert H. Gardiner, presided at all sessions. A corporate communion was provided in the Chapel of Calvary Church on the last morning.

Every member of the Board expressed satisfaction with the new headquarters in the Kennedy Building, 289 Fourth Avenue, New York. Not only are there separate offices for the General Secretary and Directors of the various Departments, adequate rooms for stenographers, files, etc., but there is also an assembly room and ample space for a library which should now grow rapidly.

Rev. John H. McKenzie, D. D., Principal of Howe School for Boys, Howe, Ind., presented election credentials from the Province of the Mid-West and took his place on the Board as the representative from that Province.

Proof sheets of a book bearing the title "Church Ideals in Education" were submitted to the Board. These sheets have been prepared by the staff officers, and describe in detail what the Board has accomplished in the few years it has been at work, and also its aims and ideals.

This book will have a sub-title, "A Pre-Convention Statement of the General Board of Religious Education." In 1913 the General Convention gave this Board a task. In 1916 it will expect a report. It is recognized that sometimes reports submitted at the time of the General Convention cannot receive the attention and thought which they merit. This Pre-Convention statement is an effort on the part of the General Board to familiarize the Church with its work, in order that at the time of the General Convention there may be an intimate understanding of the educational problem before the Church. This book will be ready for publication about Easter and will be on sale. Subscriptions may be sent to the headquarters of the Board at any time. The price of the book bound in cloth is $1; in paper, 50 cents.

Correspondence between the General Secretary and Mr. Monell Sayer of the Church Pension Fund was placed before the Board and a vote passed to enter the Pension Fund. Proposals were made to the Board to hold certain educational funds of the Church. As the first step to that process, the Board voted to apply for an act of incorporation.

A seal designed by Miss Ethel Spencer Lloyd of Detroit, Mich., was submitted to the Board and accepted, and a vote of thanks extended to Miss Lloyd.

Mr. William Fellowes Morgan, Treasurer of the Board, presented his report showing the income and expenditure of the Board for the past three fiscal years. It shows a steady increase in the support by the Church which was noted with satisfaction by the members of the Board.

NEW OFFICE FOR THE BOARD OF EDUCATION.

The General Board of Religious Education has outgrown its office and removed from the Church Missions House to the Kennedy Building, 289 Fourth Avenue, New York.

This step was determined at the last meeting of the Executive Committee, of which Bishop Talbot is Chairman.

The Board began its office work in one of the smallest rooms of the Church Missions House in October, 1912. In a year's time it outgrew the small room and secured larger rooms in the Missions House. This is the third move because of growth in its work. In 1912 the assured income of the Board was approximately a thousand dollars; during the last year by vote of Diocesan Conventions over $13,000 was appropriated to its work.

All who are interested in the work of Religious Education are cordially invited to visit the new offices. They are two doors north from the Church Missions House.

Twenty-three years ago it cost the Church Missionary Society $5,000 to send a missionary to Uganda. It was a journey of from eight to ten months. One year ten strong men died on the way. Today the journey can be made in twenty-four days and at a cost of $175. Then there was only one church building. On the outside it looked like a great barn; inside, like a forest of poles. Now there are two thousand churches scattered all over the land. Then there was one native preacher; now there are 3,000. Then there were 200 converts; now there are over 100,000.

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BOARD OF CHRISTIAN EDUCATION.

At a special meeting held on the 13th of October last, the matter of the "World Alliance for International Friendship" was referred to the Committee on Press, Publications and Libraries for report.

The main subject of discussion at this meeting, which was very largely attended, was the consideration of the matter of reading the Bible in the Public Schools. After some consideration it was found that almost all present were opposed to such reading in the usual opening exercises. The members of the Board believed that it lead to a perfunctory reading of Holy Writ which would not be likely to produce good results. The further belief was expressed that such an amendment to the State Constitution as is now proposed would tend to the accentuation of religious differences to no good end.

A resolution endorsing said proposed amendment was then defeated by a vote of eleven to one. There are sixteen voting members of the Board, of whom twelve were present.

The members of the Board were then instructed to confer with educators in their several communities as to the advisability of the Gary plan, or some other plan of religious instruction in connection with the Public Schools.

At the regular meeting of the Board on December 8, most encouraging reports were made by the Field Secretary and the Educational Secretary, as to the establishment of community Teacher Training Classes, four or five such classes being now in operation or contemplated for the new year.

The Board by formal vote recommended the general adoption of the publications of the New York Sunday School Commission as the best series of text books now available; such recommendation being until a better series shall be put forth by the authorities of the Church.

Statement was made that a book of hymns and songs for Sunday Schools had been prepared under competent direction, and that it only awaited the necessary financial backing to secure its publication.

The Board sent out a letter urging the needs of the Sunday School Advent Offering for Church Extension.

There is a small congregation in the Diocese of West Texas which has the record of giving $6 per communicant for missionary work during the past year. Whether or not this is a record for the American Church, we cannot say, but it is certainly an inspiring example.

A cyclone which recently passed over the Island of Haiti destroyed five of our chapels. Bishop Colmoro, realizing that the destitute natives could not replace the buildings immediately, came to the United States and interested Church people who provided him with the means of replacing them all.

The National Campaign of the Layman's Missionary Movement is well under way. Meetings have been held in several of the largest cities. If the present ratio of delegates is maintained for the seventy-five conventions, the total will amount to 150,000 men. The convention in Chicago broke all previous records of religious conventions in the history of the country, having a registration of 4,556. The laymen of our own Church are showing commendable energy and interest.

Children's Page

HER FIRST BIRTHDAY.

By J. H. S. B.

Her very first birthday has little Bernice,
Twelve round moons to her precious life!
Nothing she knows of care and strife,
Nothing but love knows little Bernice.

A gay little fête has Baby Bernice,
One pretty candle to her cake!
With never a hint of "tummy-ache,"
It shines out bravely for little Bernice.

Cheeks like roses has little Bernice,
Violet eyes and a dimple-chin,
The place where we drop the kisses in;
For kisses galore has little Bernice.

Merry and sweet goes little Bernice,
Toddling around on her busy feet;
Mischief a-plenty she's sure to meet—
It's all in the day's work for little Bernice.

Here's to your birthday, Baby Bernice!
Many and many happy returns.
While life's bright candle steadily burns
With a clear, pure flame of joy and peace—
God bless the darling, Baby Bernice!

CHILD SAYINGS AND PLAYINGS.

"Dearie"—this was her everyday name—had been promoted from private kindergarten (or, let us say in American, kidgarden) to primary in the public school, and she was very happy about it. Such crowds of children! Such interesting class exercises! There was just one little trouble:

"I can't keep time to that old drum," she explained. That made teacher cross. Dearie did not mention that part at home.

But one day Dearie was led home by an older girl, looking very white and sick.

"Oh! What is the matter?" cried her mother, gathering the child in her arms.

"Why, now," began her escort, "teacher shook her—awfully; she's done it other times, but not so hard."

"But why? Was she very naughty?"

"No, ma'am, not naughty at all; but somehow she doesn't keep step in the line. I guess she tries too hard and it makes her nervous. Teacher's nervous, too, and her patience is about so long"—measuring an inch with thumb and finger—"and today she got mad and shook Dearie so that her head went back and forth like this" (demonstration number two).

"Oh! Does your neck hurt, darling?" Her mother looked anxious.

"It aches," murmured the child, "and my stomach is sick."

She lay quiet all the afternoon, only rousing to say, "Can I go back to school tomorrow?"

"Not tomorrow, but soon, perhaps. I'll see what Dr. D—— says about it."

"Couldn't Dr. R—— come to see me?"

"Why, Dearie? You like Dr. D——, you know; and he would feel hurt if he thought you liked Dr. R—— better."

"Well, then, don't tell him, mamma, 'cause I do like him—he's a dear; but Dr. R—— is good as two or three doctors."

By nightfall Dearie was feeling much better. She had no reproaches for teacher; she seemed to think it was the proper public school discipline; but having said her "goodnight prayer" she added, "And please, dear Lord, be in people's hearts, *so they won't shake folks so!*"

The little prayer was answered, for when Dearie returned to her class teacher's patience seemed to be much longer—yards longer! Dearie got a new sense of time and acquired the step. Henceforth peace reigned both in and out of "line."

Dearie was extremely fond of dogs and on the street would gather in anything that had a friendly wag, but all of them, of high or low degree, responded to her trust in them and joyously followed her lead. It became a nuisance, for they followed her to school, followed her to Sunday school, until she was given one for her very own and told that unless she stopped playing with other dogs he would be taken away from her. She accepted the condition and Dandy became her beloved pet and companion. "I named him Dandy," she said, "because he *is* a dandy."

"Mamma," she asked one day, "do dogs go to Heaven?"

"No, Dearie. Heaven is only for people."

"But good dogs, mamma, like Dandy?" Then in sudden alarm, "But Dandy, mamma! Dandy can go, can't he?"

"No, not even good little Dandy."

"Oh, why? Dear Lord, please, please let Dandy come to Heaven!" she entreated, sobbing.

Mamma had on her thinking cap. "Dearie," she said, "you know many little children are terribly afraid of dogs and would be very unhappy in Heaven if dogs were there."

Now Dearie loved little children and babies even better than she loved dogs, and so, still sobbing in her grief, she said submissively:

"Well, then, dear Lord, *don't* let Dandy come; but O, I wish he could! *He's such a good little watch dog, too!*"

A few months later poor Dandy passed away, a victim of the dog poisoner.

This was a tragedy and Dearie's grief was pitiable. In an endeavor to soothe her, her mother was fain to hold out the hope—orthodox or not—that the dear Lord, most surely, had another happy heaven for such good dogs as Dandy. And I believe that Dearie ever after cherished this hope, as, indeed, some older and wiser folk have done.

A Question of Bravery.

Little Mary C. had been to the dentist and had a tooth "pulled." She thought it an exciting adventure. Meeting a grown-up relative on the street she rushed forward, exclaiming, "Look what's happened!" and exhibited the interesting cavity.

"Fine!" said Aunt Camille. "Were you brave?"

"Not so very. I yelled so I guess they heard next block."

"Hal is brave," said Aunt Camille. "When the doctor lanced his finger he didn't say a word."

Hal was Mary's younger brother and Aunt Camille's favorite, as Mary well knew; and, anyway, comparisons are disagreeable, sometimes.

"Yes," admitted Mary, "Hal is brave about some things, but he isn't very brave about saying 'No' to himself; he'll have to practice that for some time." It was time to change the subject. "Did you know, Aunt Camille, that we killed a big rat in the stable the other day?"

"No! Did you? What did you do with it?" This was at the time of the bubonic "scare."

"When it was dead we dropped it right into 'polution of diabolic acid' and then we cremated him. I guess he was brave; he never squealed when we hit him, poor rat!"

How the Kiddies Managed Their Play.

Bessie B. (sometimes called Busy B.) being an only child, and possessing a good strong will, had very vague ideas of the "giving up" way of playing. She was only a 3-year-old girlie, anyway, and needed more practice; besides, most of her acquaintances had very much the same way—the "my-way" sort—so mamma has been kept quite busy settling difficulties. Recently a gentle little Swedish girl has come to live nearby and Bessie has found a playmate just to her mind. They play together for hours at a time without a bit of trouble.

"How is it," asked Bessie's mother, "that you and Freda play so nicely together? You can't understand her, and she doesn't know any English."

"No," said Bessie, "I don't understand her talk, but I can make her understand what *I* want and *we play that way all right.*"

It occurs to us that some grown-ups *play that way.*"

The children were playing "church." Billie-boy, 7 years old, was "reading" from the Bible all that he could recall of his mother's Bible readings; it was very impressive! Such texts as: "When we can behold, we shall be happy," sounded all right to the congregation. But Billie was soon forced to draw upon his invention to prolong the "chapter." Billie-boy never knew, when he spoke his own thoughts, whether folks would laugh or maybe just look at each other curiously, even little folks like his play-congregation; but when he read, "The little mice run away *and take their tracks with them,*" everybody laughed.

"Pshaw!" said Billie, in disgust. "I shan't read such stuff out of the Bible," and closed the book.

The service closed with a hymn, the youngest and sweetest voice in the choir, rising above all the others, sang, "We s'all come ajoicin' and bringin' in the *sheeps.*"

J. H. S. B.

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A QUEEN OF FANTASIE.

By Catharine Robertson Hamlin.

To Betty.

In my Grandma's chamber olden,
I'm a queen in train and crown;
When I lift my sceptre golden,
Nurse and Brother bow them down.

Past the window hung with roses,
Flash my courtiers, gay, I trow;
As jewel'd humming-bird that poses
O'er the lilies' fragrant snow;

And my maids-in-waiting, slimly
Clad in robes of golden sheen,
Stand a-row, hands folded primly,
In the garden's tender green.

Ne'er had queen a court more 'trancing;
O, the twilight hour comes soon,
When the four-post charger, prancing,
Seems to fill the splendid room.

List! The herald trumpets sweetly:
"All the court to Slumber Bay,
Where the queen rides, fleetly, fleetly,
'Tended by her maids so gay."

Then a voice all rippling laughter—
That dear voice, none e'er so true—
"Draw thy court about thee, Daughter,
Nod Land's king is here to woo."

THE CLERGYMAN'S MUTUAL INSURANCE LEAGUE.

I sometimes think that we clergy are a queer lot. We are more or less personally and professionally sympathetic, and yet with many of us, for no particular reason except neglect—putting off—we "leave undone the things we ought to have done," and meant to do. I am led to say this from reading the annual report of the Clergymen's Mutual Insurance League just received. We all know how hard it is for the large majority of our brethren to make both ends meet when all are alive and well; but when sickness and death comes, how crushingly it adds to their advent to feel our impotency in the face of the inevitable added expenses. There are hundreds of our clergy who, when a case of this kind is presented to them personally are glad and eager to respond and give two dollars to help lighten the burden of "the fatherless children and widows," and thereby, incidentally, lay up for themselves a little treasure in heaven, though that in this connection is a poor thing to say. But why, because the call is impersonal should we not heed its cry all the more? We all know and acknowledge its truth. "Who seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him"? We see, and pass by on the other side, not because we are insensible to the sorrow, nor unsympathetic, but simply because we don't do at once what we mean to do. There are hundreds of us in this impersonal class. What we all need is a good, spiritual cathartic. There is where the C. M. I. L. comes in most sympathizingly and self-respectingly and substantially. And thus it has come with its two-dollar tonic into the lives of its members to the amount of nearly half a million dollars since it was organized in 1869, and it is continually repeating its visits of mercy whenever a brother is called away. Picture to yourself the bereaved widow, with her children, sitting in her desolated home, and looking forward tremblingly into the future: all seems so dark and unpitying and hopeless. Then comes the C. M. I. L. postman and drops into that despondent one's lap a check for twice as many dollars as there are members of the League, and once again the heavens smile and earthy prospects look less wearisome. Are you, my brother, one of these who have lifted this burden from the widow's heart? If not, why not? Can you make a better investment for an occasional two dollars? I have been a member for more than forty years, and if there is any one thing that I look back upon with thankfulness and satisfaction it is that I have been able to answer these two dollar calls. There is another aspect to this subject, and it finds its expression in the old proverb, "Providence help those who help themselves." Many a clergyman who could not easily pay a two-dollar call when made unexpectedly could do so without self-denial or trouble if he would have a mite box on his desk and drop in it two cents a day, but *he must do it every day* in order to make it a success. If he puts it off for a week or a month it will share the fate of the two-dollar call. Two cents a day will more than meet the average death rate of our present membership for the past five years.

We ought to have five hundred members in a month's time. Think what a thousand dollars in cash would be to your family if you should die. If a thing is worth doing at all it is worth doing now. The secretary-treasurer is the Rev. Edwin B. Rice, 212 North Fulton avenue, Mount Vernon, New York .

Wm. Welles Holley.

Hackensack, N. J., October 20, 1915.

(The Editor has been a member of the C. M. I. L. for many years and served as its Treasurer for several years, and will be glad to give information concerning it to any of our clergy under forty-five years of age which is the age limit for becoming members.)

"THE REWARD OF PLODDING ON."

Surely here is comfort in the thought of what unknown springs of vitality may be hidden in the inner man—a whole new world of vivid feelings, a second and richer spring-time—entrance into which may be the appointed reward of plodding on.

Again, what new vividness it puts into the words, "Though our outward man perishes, yet our inward man is renewed day by day." Sickness or old age may apparently condemn us to inaction, but this new thought helps us to realize more keenly the inwardness of the truest growth—to realize that the most important developments of our nature probably lie in this unseen region, and that inaction may be only freeing our energies from conscious and limited action, to turn them into more far-reaching and effective modes of activity.

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Literature of the Day

Economic Aspects of the War, Neutral Rights, Belligerent Claims and American Commerce in the Years 1914-1915. E. F. Clapp, Yale University Professor, 225 Fifth Avenue, New York. $1.50.

The author is Professor of Economics, New York University, and therefore the claim is most likely a justifiable one that it is "The first authoritative work showing the actual effect on the country of the great European struggle." The book is certainly exhaustive, for it goes into every question of trade, interchange of products, realities, possibilities, potentialities which the war has created and endued with a vitality that makes them very living factors indeed, matters of the deepest interest to every citizen of these United States. And it is written in a way that makes it interesting throughout, the book of a "full man," who has the grace to invest the minute thoroughness of his knowledge with a spell that compels attention.

Life of John Wordsworth, Late Bishop of Salisbury. By F. W. Watson, D. D., Regius Professor of Ecclesiastical History, Oxford. Longmans, Green & Co. 3.75 net.

The Bishop has been exceedingly fortunate in his biographer and the readers of it may be thankful for his abstinence from the weary meticulous details which convert most "Lives" into a slough of despond. Bishop John Wordsworth was remarkable for two great things—the massiveness and wide extent of his erudition (this word fits the case exactly) and the marvelous conversion of this Oxford scholar, whom Dr. Sanday parallels with Causaubon, into one of the most energetic, practical and devoted Bishops of a time when everyone of them works to the very limit of his powers of endurance and often beyond them, as Wordsworth unquestionably did. His father, Bishop Christopher Wordsworth of Lincoln, was also a surprise in his way. He had made more rather than less of a failure as headmaster of Harrow—he also was a great scholar—but he proved himself a very good administrator and full of a chief pastor's anxiety for the spiritual well doing of his large diocese. The present writer happened to be near him once when he was giving the Benediction and can never forget the rapt devotion on his face.

Everyone bears witness to the wonderful, truly monumental learning of Bishop John Wordsworth. For he never confined himself to well-trodden ways—he knew them thoroughly, every turn in them, every pebble on the road—but he made himself quite as familiar with the unusual. And with the humility of a genuine scholar, he quietly assumed that everyone he met knew as much as he did. One of the very few stories in the book is, that once going to service with a country parson, he quietly in a matter of course way inquired, "Do you remember any case of ellipse of the predicate in the Latin New Testament?" Such a Bishop must have been liberal of thrills and starts to his clergy on his visitations. But he was very kindly, entering with patient solicitude into every trouble that ever touched them, and among all the treasures stored away in that marvelous memory, were the names and faces of the children of the parsonages he visited, the schools they went to, and other like things. At times he was tempted, in his anxiety for good, to be desirous for more knowledge than was either prudent or wise to give him, as when he wanted letters of inquisition demanding names of "notorious evil livers" in the parishes. But that was not persisted in. On his visit to America he met Admiral Mahan and talked with him over the "nautical experiences of Synesius." Very few know anything about that eccentric but charming epitome of contradictions beyond what Charles Kingsley's "Hypatia" tells. But the admiral and the Bishop were evidently likeminded.

Time and space fail and the story, like Cambuscan's, must remain half told. Such as, for instance, the relations of the Bishop to other Churches, his efforts after reunion, the Old Catholics, the Swedish Church in particular, religious education, ceremonial questions, the administration of the diocese and his restless industry in visiting every Church within its borders. And he was looked to for help by the Church's leaders in every question involving learning; Dr. Watson calls him "The Episcopal Referee." As for his writings, everyone has read his Bampton's, but except the life of Bishop Charles Wordsworth, nearly everything else is scattered in small books and pamphlets. It is more than interesting to the Church in this diocese to note that he consecrated the Church of St. George in Jerusalem, that at his suggestion four Canonries were founded, that he was one of the first Canons and that Bishop Nichols was also made a Canon on his visit to Jerusalem.

This is a very inadequate notice of a very valuable book, worth reading by all who are interested either in Church progress or in the development of a very markedly exceptional man.

The Glory of Bethlehem. Rev. F. W. Drake. Longmans, Green & Co. 90 cents.

Two former books of this author have been noted in these columns, "The Wondrous Passion" and "The Call of the Lord," and both rise fully to the standard of the best type of devotional books for meditation. There is nothing to disturb or flutter the user of the book who seeks in a quiet hour to go even to Bethlehem, and through the adoration of thought draw as near as mortals may to the Presence of Him who was made man for our salvation so long ago. It is the old, old story over again, but the story that is as an ever upspringing fountain, yielding living water to those who have grace given them to gauge its capacities for staying the cravings of the soul athirst for the living God in a barren and dry land where no water is.

The Inspiration of Responsibility. Bishop Brent, Longmans. $1.50 net.

A wonderful gathering of chips from a Bishop's workshop, but the chips of one man may be of better worth than the supposedly finished work of another. Everything the Bishop gives us is at any rate very worth while, for it stimulates thought to much pondering, out of which good will surely issue if it keeps anywhere near to the lines laid down for it. There is plenty of sound advice, the outcome of well-profited-by experience. There are other good things also, as for instance this, which may be piously commended to the women of like type of whom these days are fruitful, and for whom no existing organization realizes their conceptions as a sphere of work. "A very estimable woman came to me" (and they are all very estimable) "desiring work in my parish. She said she would like to work in co-operation with those who were associated with me, but that she was unconnected with any Church, because the schisms of Christianity so disturbed her that she could not countenance any one of them." The Bishop said, "Don't you see, madam, that you have formed one more sect, and that it is more despicable than any of the others, because there is only one person in it." He goes on, "that is the exact attitude of men and women who say that they are going to be Christians at large but that they are not going to associate themselves with the organism of the Church. But the woman is now a deaconness in the Church of God."

Church and Nation. Rev. W. Temple. Macmillans. $1.

These are the Paddock Lectures, delivered at the General Theological Seminary, New York, and they are the birth of the times, very largely if not altogether. Mr. Temple is a son of the late Archbishop Temple, and is an argument for heredity, for he is fearlessly outspoken, incisive, desperately in earnest, and has the gift of putting what he has to say in a very arresting form. One wonders how many, or rather how few, read the Rugby sermons of the Archbishop, yet they are well worth reading, if the way of putting things, the product of restrained earnestness, is worth studying. In the preface Mr. Temple states eight causes for the genesis of his book, which we have not room to quote, but the war underlies them all, and the gist of them and of the book seems to be embodied in the seventh, that it is the duty of the Church to make an altogether new effort to realize and apply to all the relations of life its own positive idea of broth-

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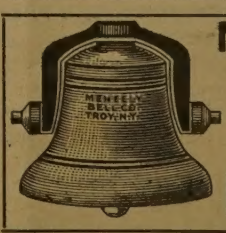
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erhood and fellowship. These conceptions of brotherhood and fellowship are of the widest, but it does not seem to the present writer that he sacrifices essentials. A reviewer in "Guardian" of December 16 seems to be in some doubt, for his review is headed "What Does Mr. Temple Mean?" There really does not appear to be much doubt about that, but the reviewer closes with the verdict, "At any rate the book deserves to be widely read, and that not merely within Church or even Christian circles."

The Ethiopic Liturgy, Its Sources, Development and Present Form. Being the Hale Lectures, 1914-15. Rev. S. A. Mercer, M. A., Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago. Young Churchman Co., Milwaukee. $1.50.

"Erudite" has almost gone out of use in these days, and rarely as it is seen, it nearly always, certainly with the undiscerning, suggests the pedantic. But all the adjectives are so grossly, so fantastically misused now, that it has become a very hard matter to hit on one that will convey the idea in the writer's mind with any precision of definition. "Erudite" in its best and original meaning of sound and thorough learning, real scholarship, is the exact term for the author and his book. If it were merely a dissertation on the Ethiopic Liturgy based on a first hand knowledge, it would be a work of erudition. It is that, but there is much more. In the first two lectures the author has condensed in a very remarkable way a lucid account of the genesis and evolution of liturgies from the molecular forms of the first days of the Church through the "fluid but more or less uniform rite which was founded upon the Last Supper, combined with a Christianized synagogue service," and then how "during the fourth century the general rite crystallized into different liturgies in different places and began to assume peculiarities due to local conditions in the various ecclesiastical areas." In that one wonderful sentence there is the very essence of Abbe Duchesnes Origins, Warren, Bingham, Bright and others. And that is something for those of us to be thankful for who are not skilled liturgiologists. But he shows the same intimate knowledge of everything that relates to the Ethiopic Church, the strangest of all strange episodes in the history of the Church. The daughter of the Church of Alexandria, "isolated from the rest of Christendom from its founding down to the present day save for two short periods, viz: the first three hundred years of its existence (340-600) and the period of Roman Missions (1550-1632)." This Church has never had any worthy teller of its story. There are chronicles and other manuscripts and a few copies of these are to be found in European libraries and in monasteries of the Ethiopic Church. And very few, "amazingly few" scholars know the Ethiopic Liturgy and still fewer are interested. The West is still almost wholly ignorant of the Church in Ethiopia and of its Liturgy. The author has gone through what must have been a wearying, tiresome labor in comparing the existing Ethiopic Liturgy with others, but above all in the publication of the original text and the translation into a modern language for the first time of the Ethiopic Liturgy as it is used in the Church of Abyssinia today. This is its chief originality as a book and its *raison d'etre*. The author may well be congratulated on his achievement and the Western Theological Seminary on the possession of a scholar so thorough and in every way so able as Dr. Mercer.

The Circle and the Cross. By Lucy Re-Bartlett. Longmans, Green & Co. 90 cents.

Largely "caviare to the multitude," not from any lack of clarity in the way of putting things, but because the things themselves are rather outside the range of the crowd that reads for consumption of time rather than for intellectual or spiritual gain. At first sight the title seems obscure if not far fetched, but a sentence in the last chapter states plainly the aim of the author: "By the title of this essay, 'The Circle and the Cross,' it is our wish to designate the world of nature and the world of God; and the whole purpose of the book has been to consider the interpenetration and possible increase of blending between the two." This thesis is worked out with great force and skill and the war is largely reckoned with as an enormous factor in these relations.

The Splendors of God. By the author of "Self Surrender and Self Will." Longmans. 65 cents.

In the preface of the Rev. Dr. Joyce, he explains that the book is addressed to those who are "simply and humbly seeking to make progress in the knowledge of God." It is a very good thing to have said this, for the title does not give one any idea of that kind, but rather of the awful majesty and power of the Almighty. And the vagaries of association for which we are not always responsible call up at once the recklessly profane oath of William the Conqueror. But the content speaks of the characteristics of the Almighty and the qualities they ought to call forth in men. It is a very helpful, quietly written book, one that will be valued greatly by the earnest bent on developing the life of their souls and so being drawn nearer to Him who is our Father whatever His splendor may be.

A Fortnight at the Front. Dr. Wakefield, Bishop of Birmingham. Longmans. 40 cents.

A very small book, only 43 pages, but its worth is not to be measured by size. For it is a cure for pessimism, for the prophets of evil who cannot see any light ahead. The Bishop tells in very plain terms of what he saw and how he reasoned out hope from the evidence of his own eyes and ears. It is a very fair book also, i. e., fair to the Germans—when there is any chance of it. But it is well worth while as regards the war and it is more than that to be told how splendidly the Church and her men are going through their fight.

From **The Pilgrim Press,** Boston, we have received the following books, but regret that our limitations will not allow of any extended notice:

His Birthday. Mary A. Chase. A fanciful story, but quietly and well told, of Christ's boyhood.

The Master Light. W. E. Lawson, $1 net. A very good and delightful scholarly book by one who in the light that lightens every man finds the one possible solution of human difficulties, and shows how the unconscious feeling after God if haply they might find him, on the part of the searchers after truth in the dim days before the Light arose. It is a very earnest, interesting book, the work of a student and reader quickened by the thoughts and theories that stir in the air of today.

Poverty—The Challenge to the Church. J. S. Penman. This book professes to be a demonstration of the fact that poverty is not wholly the result of personal defects but owing in large measure to maladministration of economic and social conditions. The Church is challenged to control that sentiment which will bring about the transforming change. The present writer is not qualified to say anything on this question, for he is entirely ignorant of the conditions upon which the author bases his contentions.

First Things. A Baccalaureate Address, delivered by Marion LeRoy Burton, president of Smith College. 50 cents. A very good, stirring address on the First Things, summed up in the one term "righteousness"—good for all young people to read and digest.

The Blue Bird's Garden. Patten Beard. A sheaf of modern fairy stories in a garden mystic and wonderful, where even the worms have a voice as well as the higher-ups, and there is only one drawback—the nice little morals in italics—but they can be skipped.

Leaves From the Log of a Sky Pilot. W. G. Puddefaut. $1. The life and experiences of the author, who for the "last twenty-five years has been one of the most dramatic and popular speakers on the platform of religious conferences." The author tells of his experiences in a cheery way.

The Thorn Tree That Bloomed at Christmas. Oliver Huckel. 50 cents.

Sermons on the International Sunday School Lessons. By the Monday Club—I-V. Just what they profess to be, sermons on a set of Sunday School lessons we don't know anything about and, therefore, are not in a position to criticise the sermons.

Conversations With Luther. Preserved Smith, Ph. D., and H. P. Gallinger, Ph. D. The Boswells of this compilation were the students he gathered into his own house, and one or two of them at least seem to have regarded Luther as Boswell did Johnson. The editors claim that much new material has been discovered. The only editions the present writer has seen were extremely faithful and did not censor the coarseness of Luther, even when it lapsed into language and incidents public opinion of today has no toleration for. Even in this edition one lights on speeches which are repulsive in form at least. However, the editors no doubt thought that the book must reveal the man as he was.

The David Stories. Emma Cram. 50 cents. A wholesome boys' book of life in the woods of Vermont, with colored pictures.

Biographical and Literary Studies. A. H. Currier. $1.50 net. A grateful memory abides with us of a volume of graceful essays by this author some years ago, and this last book has the same charm and the same capacity of stirring interest and retaining it. He writes of St. Augustine, John Knox, George Herbert and Thomas Fuller. It is a good thing that someone should tell the story of St. Augustine of Hippo to the unknowing Christians of these later days, to whom he is little more than a name, if he is that. The militant John Knox has never wanted for defenders or eulogists, and he needed them rather badly, but Mr. Currier seems to tread the Via Media with no uncertain steps. George Herbert, quaint in his poetry as Fuller in his prose—both products of times very different in literary workmanship from our own, but both have left great and valued legacies. The many lovers of George Herbert owe a large debt to Mr. G. H. Palmer for the fine and exhaustive edition of his works, which deserves much more notice than it has received. There are a few essays besides the above, making up a volume anyone may be glad to read, and possess.

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THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

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The Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., who has enriched the literature of the Church by many volumes of sermons; by two important works on the "Episcopal Church, Its Doctrine, Discipline, Ministry, Worship and Sacraments" (which we have in pamphlet form, 25c), and "Its Faith and Order" (in cloth $1.25), has now entered into the field of biography and Macmillan has just issued his life of Henry Codman Potter, Seventh Bishop of New York ($3.50). Either of these can be seen at our Bureau or will be supplied on order.

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You must see nothing but God in all things, and accustom your soul to His presence within you. Remember the moments when God has been present to you, in church, or in your own room, and shew yourself towards men and things in the same inward state. Such as you desire to be in church, in fervent prayer, such you should be among men and outward things.

Ruysbroek.

The First Baptist Church of Dallas, Texas, gave last year $77,435 for missions, and $15,889 for local expenses. The First Baptist Church of Shreveport, La., gave $50,000 for missions, and $8,000 for local expenses. The point is not in the amount, but in the proportion.

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The first funeral at the Mission was held Tuesday, January 18th, when one of our dearest and most faithful little girls, Lulu Bottomly, was called to her rest. Rev. Edward Morgan, rector of St. Luke's Church, officiated, and the Church was filled to almost its capacity, many Roman Catholic friends being present who were much impressed with our simple, reverent service. The older boys of the Mission gave up half their day to act as pallbearers and our organist, Miss Ruth Adamson, willingly gave her time to be in her accustomed place.

Only two weeks before this little fair-haired girl was baptized by the same clergyman who was now performing the last sad rite of the Church.

The name of the official organ of the Diocese of Los Angeles has been changed to *"The Churchman and Church Messenger of Southern California."*

On October 29th a typhoon passed over our mission in Bontoc, Philippine Islands, and utterly destroyed the missionary's house and the storehouse, with their contents. The probable loss is $10,000. Fortunately no one was injured, but it is vital to the continuance of the mission that the buildings be replaced immediately.

The Cathedral of the Incarnation, Garden City, L. I., which was apportioned this last year something over $3,500 for Domestic and Foreign Missions, raised its apportionment in full. This was brought about by the energetic work of a band of laymen who made a house-to-house canvass.

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